The Flaming Sword.

"And He placed at the east of the garden of Eden cherubim and a flaming sword which turned every way to keep the way of the tree of life." Gen. III. 24.

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We would particularly urge the readers of THE FLAMING SWORD to carefully peruse our literature, advertised on page 4, as it concisely and comprehensively explains some of our fundamental doctrines, which, unless one has been an early subscriber, are liable to be gathered only fragmentarily from a simple reading of our paper.

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FULNESS OF THE GODHEAD.

Jesus said, "I am the resurrection and the life." He was and is, then, the Resurrection. "Neither can they die any more, for they are equal unto the angels, and are the children of God, being the children of the resurrection. If they are the children of the resurrection and Christ is the resurrection, it follows that the Lord Christ is the Father of these children. If there is another Father besides the Lord Jesus, then there are two Fathers in the Trinity.

John declared of him, "This is the true God and eternal life." He is the fulness of the Godhead bodily. The fulness of the Godhead must comprise the all of the Triune Godhead. We are taught in Colossians that all things were made by the Lord Christ. "For by him" (not by them) "were all things created that are in heaven and that are in earth, visible, and invisible, whether they be thrones or dominions, or principalities or powers, all things were created by him and for him. And he is before all things, and by him all things consist."

We therefore conclude that he was the involved or infolded germ of all things past, present and to come, and as such the seed of recreation, or regeneration, the seed man, hence the cherub, Word, to be planted to keep the way of the Tree of Life.

He embraced not only one attribute of the Godhead, or one person only of the Trinity, but the fulness of the Godhead, the all of the Trinity in the one person of Jesus Christ, the Lord God, who was the incarnate Jehovah. The Lord Christ is therefore the Eternal God. Upon this immutable truth stands the hope of the resurrection.

But, you say, Jesus prayed to the Father. He did; to his own inner man or being, to whom in his translation he was indissolubly united; not as soul and body, but as one soul, the body, precipitated by the translation, was the seed sown in the church for reproduction, by which the resurrection is to obtain.

The Second Coming of the Son of Man Identical with the Resurrection of the Dead.

"And I heard the number of them which were sealed; and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel."

Jesus was the seal of the Living God ("him hath God the Father sealed"). From this it follows that the twelve thousand of each of the twelve tribes of Israel were in him as germs or seeds to be transmitted, and that from these germs the sons of God were to be propagated. While in Jesus, who was the resurrection and the life, (the resurrection of the past as well as the future) were involved the twelve tribes of Israel resurrected as seeds to be sown, and from which were to proceed, by evolution, the Divine kingdom to be established as the full ripe corn in the ear, what, you ask, became of the apostles, disciples and followers of the Lord who partook of the life and doctrines of Jesus? When and how will they come into the resurrection? Herein resides one of the grandest arcana or mysteries of Godliness, though it is no mystery to him whom God hath awakened to a perception of Divine truth.

The Lord Christ is declared in Scripture to be the promised seed. None who accept the truths of Revelation will deny that Jesus was the seed in whom the predictions of the prophets, concerning a seed to come, were fulfilled. If He had been called simply a promised Son or offspring of God, the mind would rest here; but he was more than this; he was the *seed*. The prominent thought connected with the term seed is that of a germ to be planted for the purpose of reproduction. Did Jesus come into the world to be sown, and if so, upon what soil was that seed to be scattered, take root, germinate, and bear fruit?

All operations depend upon law. If Jesus was translated, there was a law operative by which such an occurrence could obtain. The translation of Jesus Christ is not unique. Biblical history furnishes other accounts, and the sacred writings of so-called heathen nations corroborate the testimony of our own sacred writings as to the existence and operation of such a law.

The organism of the Lord Jesus—the Lamb of God, which implies the Divine human of God—was consumed by an active combustion, a literal fire which reduced the body to active spiritual energy called the Holy Spirit. This Holy Spirit contained the primal potency of life, the very seed essence of Jehovah from the Lord Jesus—who is Jehovah. This vital potency, dynamized by the translation of the Lord, was communicated to the apostles by the law of intense desire—the law of attraction.

Desire on the part of Jesus to enter his people and be in absolute hypostatic conjunction with the Father (who had his throne high in the interior of that people) by which he could communicate his life continually, and desire on the part of the disciples of Christ that he might be received and enter their interiors whereby they might come into a knowledge of the truth and finally of eternal life, effected the distribution of the Holy seed which was no less than the resurrection, in germ form, (to be planted) of the twelve tribes. They were resurrected in Jesus and by his translation and the coöperative desires of him and his Church were deposited, each germ in its own receptacle or ovum, residing in the will of its particular tabernacle.

In the transmission of the Word or seed—the literal organism of Jesus—to the church he was appropriated and assimilated to the wills of those who received his flesh. The will is the soil or ground wherein the Word is planted, and from this soil truths are generated. The seat of truth is the intellect. Truth is the product, in the intellect, of good sown in the will. Do not forget, that whether flesh, Divine good, or love is spoken of, the meaning is the same; they are veritable substance. This substance, the body of our Lord, found lodgment in the will of the Church—the heart of the Lord.

We have discovered the Divine seed to be the all of life or essence of those who were chosen from the twelve thousand of each of the twelve tribes, making the sum total of 144,000 sealed in Jesus as their resurrection. By this process—the transmission of the Lord's body to the interior of the church—the old will of those who received the Holy Ghost was removed and a new will (heart) formed. This new will is a primal consciousness which awakens to an identity or consciousness of previous existence.

All those who died in the hope of the resurrection, preceding the manifestation of the Messiah, were concreted in Jesus, and from him transmitted—through his translation—to the Church. This being literally true he was, as he declared, the door through which all who came into the resurrection had to pass. The interior of the primitive Church, after the translation of Jesus and by virtue of it, became one and identical with the Church resurrected in Jesus as the seed. The external Church, which was still a dead or mortal body, was the tomb of Joseph in which the Lord's flesh was buried.

Joseph means increase, addition or multiplication of fruit. The Church in its interior having been made one and identical with the Church raised in Christ as the promised seed (therefore Abraham with all his spiritual children) they must be buried in the baptism of reproduction (regeneration), and come forth in the resurrection with more than the consciousness of Peter, James, John, Mark, Matthew, Paul, Mary, Elizabeth, Martha, etc, being conjoined with the Christ of God redeemed from the race of Jews and made the Son of God in the Lord Jesus, and the faithful and multiplied literal Word of God in the resurrection.

In the discovery of the arcanum, that in the disappearance of the Lord's body his literal flesh was mutated to Divine love and deposited in the very heart of the Church, the human will, we have progressed one step toward the final knowledge of that process of law by which the new Church is to be evolved.

After the primitive Christians—those into whom the Holy Spirit immediately entered—were persecuted and destroyed, the same spirit, changed somewhat by virtue of the difference in the receptacles, was immediately received by those who succeeded the early Christians, and from them transmitted to their successors who were still in quality more distant from the Lord. Thus the Word in his descent into the degenerate human will, into which by degrees he successively settled down, passed into the Catholic, thence into the Protestant churches.

It will be seen by the above that the seed of promise was Jesus. That He, being the sealed of God, contained, concreted in himself, the spirits of those who were redeemed of Israel. When the Church became receptive to the spirit transmitted to them, they were conjoined to the Christ of God, and thus they became this identical seed to whom the promise of the resurrection was made; a resurrection to come in the end of the world, or at the end of the Christian dispensation.

David was the typical Messiah, and Solomon the typical Shiloh. David was a type of the true Vine and Solomon of the Branch, or the Lord in his second advent. Jesus came in the line of descent through the Jews from Solomon while the primitive church, which by evolution was receptive to the Holy Spirit, came from the loins of Solomon through his wives and concubines, both from the Jews and Gentiles, or heathen nations into which Solomon's seed was transmitted and scattered.

It will be remembered that the Word, the Lord Christ (who was one organism, but in whom were many seeds or germs) effected a soul unity with God the Father in his ascent, (this soul was the Lord's interior) while in his descent—the breaking or segregation of his body—the Word was deposited or sown in many wills by the law of attraction.

The Lord's second coming, according to Jesus' own statements, is the product both by involution and evolution of the Lord's segregated body. It follows that his coming is a resurrection, and also that this resurrection comprises as many personal forms as there were germs in the original and creative form, Christ, capable of becoming rooted in the wills (in which they were planted) and developing into sons of God. These sons of God will constitute the new Church, hence the resurrected body of Jesus.

In order that we may trace this Word from its source or origin to its resurrected state as the product or fruitage, it is important that we understand the function of the will as the seat of the desires or affections. By this method of investigation we grow into a knowledge of the order of the resurrection. To reach a correct solution of this question, the character of the will in its functional capacity and relation to the body must be studied, both in its particular and universal aspects. By this I mean the will in the vidual structure and in the grand or universal man, and, in this particular instance, (we are now contemplating the literal vital Word) in the grand *natural* man, or the new body now in process of gestation, which, in its evolution will constitute the new earth—the fulness of the Gentiles.

Both the vidual or particular and the universal structures have seven primary centers of function which culminate in the eighth, the embodiment of the entire seven, and the seat of both cause and effect of the seven; interiorly the cause, externally the product.

The will is reached through seven stages, steps or degrees and is the door or entrance through which the product of the body, in its ascending degree, enters the superior mind, the temple of the body. In its complex aspect the will has three coördinating centers; the superior region of the back brain, the neck, and the solar plexus of the body. These seven primal centers of function are hunger, (desire for nutriment) ingestion, digestion, respiration, circulation, incretion and excretion. The will, being thus the cause and effect of the seven, renders their relations reciprocally dependent, constituting them coördinating functionaries of the organic whole.

The first named of these seven primaries being desire, the product, which is the will or the first in which the seven culminate and which embodies the seed or germs, is the seat of desire. The will therefore is the seat of the affections, loves, or lusts as the case may be; hence the seat of the power of attraction. As the ultimate product embodying both cause and effect, the first and the last, it is complex, desiring not only the perpetuity of the organism which it inhabits, but it purposes the transmission of its potency to the unfoldment of new organic beings.

In the brain there are seven centers of function corresponding to the seven in the body, and in their descending operations they potentialize in the superior will through which the potency is transmitted to the body, through the lusts of which it becomes spermatozoa in the male, and ova in the female. Accordingly we find the will the seat of two potentialities; one, the desire for the integrity of the present structure, the other the purpose to impart a potency which shall ultimate in newly developed forms. The two are antagonistic—at war with themselves. The first is integrative, the other disintegrative. In the conflict thus waged, which is in reality a contest between life and death, the two potencies become dynamized into energies. The one is the energy of destruction, the other that of preservation, and life or death will obtain according to the dominancy of one over the other.

When Moses lifted up his hands (his life potency) at the time Israel fought with Amelek, Israel prevailed. When he let down his hands, Amelek prevailed. Which means that when the seed of Israel goes to natural generation they are overcome by death, but when the seed of promise becomes continent and chaste, life will obtain.

Now that we have discovered the will to be both cause and effect, the point of both effluent and influent energies of being, the generator of the very life potency, and that this potency, transmitted descendingly into the body, ultimates in the germs of reproduction, we shall be able to trace this potency as it descends through man's carnal nature into multiplied organic forms. Not only so, but we shall be enabled to discover that a potential substance capable of transmutation from supra-material substance to spermatozoa and ova, and thence to developed organisms, is a substance all sufficient to support life, independent of any other food, if *legitimately* appropriated.

The Lord Jesus as the Word (Truth) made flesh (Love or will) constituted the will of the universal man, or man in his greatest form, hence he was the seat of the two desires above named in their greatest magnitude and potency, and also of cause and effect, both source and product; therefore the Alpha and Omega, the beginning and the ending, the first and the last. He was both the absolute and ultimate of all being, hence he necessarily contained the hidden manna (hidden man, the Father) and, as Jesus declared, the very Bread from heaven.

It has been shown that the love element generated in the will and made manifest in its concrete organic form, the form of man in the Lord Jesus, was transmitted from this universal center, the habitation of desire, to individual wills, even those who were receptive to this same Jesus, the Holy Ghost.

The primitive Church was one of continency and chastity until its integrity was impaired by the opposition it encountered from the sensual world, which resulted in the final cutting off of those who immediately received the Holy Spirit with its chastening influence. In the destruction of the primitive condition the continent was inundated. In other words, the chastity and continency of the church, through the laity by clerical permission, began to degenerate, and that condition which in the original apostles and disciples was deemed so essential to the integrity of the body, came to be held as only applicable to the priesthood, and until the so-called reformation the principle of celibacy was held inviolate by the clergy as a body.

After the reformation the priesthood itself became so far degenerated that the indulgence of this carnal vice was considered a form of Godliness, providing the protecting arm of a man-made institution was thrown around the form ordained of men through which they might gratify their lust without restraint.

Satan operates in this essential department of the universal economy, for it is only through this channel that the spirits of the hells could become re-incarnate; a necessary condition for the Divine inflow.

The Lord God, through his Divine humanity, in the ultimates of the will—the flesh—descended into the sensual man through man's inverted will, to whom by the laws of mutation and assimilation the Divine nature became—in its sacrificial capacity—appropriated. Revelation, nature, and reason teach that it is only by such a process that humanity can become reciprocally assimilated to the Divine nature.

It was only through the channel of lust in man that the Word could descend into the hells and form conjunction with spirits in hell, and bring them into the flesh for the ulterior purpose of their restoration to heaven.

The universe exists by virtue of law.

His Majesty, the Newspaper.

BREAKING UP HAPPY FAMILIES

THE PRINCE OF ANARCHISTS.

Napoleon is credited with the sentiment which declares that a journalist is a "regent of sovereigns, a tutor of nations;" and Carlyle says, "every able editor is a ruler of the world."

The dreadful condition of the world to-day is all the evidence that is needed to prove the utter failure of such government to secure the ends of justice and righteousness in the earth.

This latest born of the sovereigns of the earth, without whom men managed to get along during the golden, silver, brazen and far into the iron age of the world, may yet find out that his throne is built upon the shifting sands and when the flood shall come and the storms beat upon the palace of injustice and wrong which he has built, it will fall and great will be the fall of it.

There is a form of government by the people, but it is a mere puppet in the hands of this all-controlling power, the press. In theory a man is supposed to be innocent until a jury of his peers has declared him guilty, but in present practice, a self-constituted newspaper court, made up largely of young men who have neither legal knowledge, nor judicial ability, nor ordinarily scientific attainments beyond what are adequate to the task of reporting a game of base ball, or a horse race, or a theatrical performance, or a street accident, or a political convention, or some other ordinary event, without any opportunity for crossexamining the interested witnesses, or introducing rebutting testimony, proceeds, in an *ex parte*, way to try and convict and sometimes, as in this case by contemplated mob violence, to execute a man against whom it knows that there has been no charge of violation of any law brought, nor if brought, can such charge be truthfully established.

Never have facts more fully corresponded with their general law, as above given, than in the case of newspaper treatment of CYRUS, the editor of this paper. Now, as eighteen hundred years ago, in the heathen city of Ephesus, if the men who claim to have been injured by him have any real case "the law is open, and there are deputies: let them implead one another."

Why do these men, if they have suffered any wrong, avoid the legal and right way to secure redress (advised, in a similar case, even by a heathen town clerk) and seek to stir up murderous, mob violence? Is it because they fear, if they go into court, they will appear to be miserable, petty tyrants, seeking to wreak their vengeance upon a man for teaching what Jesus taught eighteen hundred years ago—that all who would attain eternal life must keep the commandments—because women, whom they had supposed to be their obedient slaves, dared to seek to live according to his teachings?

Our fathers fought seven long years to establish their right to "life, liberty and the pursuit of happiness," but in reality they established them for only half the race. The real question in controversy is, does a woman have any right to her own person and to the pursuit of her own happiness, or must she forever sacrifice her own life and her own liberty and her own happiness, present and eternal, at the behest of a sensual beast that claims to be legally installed as the head of her family?

There is no man who has conceded to the woman that he calls wife the same rights which he claims for himself, who can complain that Dr. Teed has disturbed his family relations. All the talk about breaking up happy families is the sheerest nonsense. No man living can break up a real happy family, and most of the families referred to as happy are merely smoldering volcanoes where the latent fires are ready to burst out upon the

slightest agitation as is shown by the records of divorce courts, in which it is not an uncommon occurrence to find that an apparently happy married life extending over more than a quarter of a century has suddenly come to require the services of a LEGAL breaker-up of happy families, in which case it is all right to break up families, and even heavily fee the legal agents through whom it is accomplished. There are real happy families but they are only those where not merely the legal, but the moral rights of every member are fully recognized and freely granted by all the others.

Swedenborg says, that no dispensation ends till all the good and all the truth gets out of the church, and he might have added, out of the state as well.

The perfect Saturnalia of falsehood that characterizes these newspaper attacks upon CYRUS is certainly significant of the times in which we live.

A few samples of these apocryphal statements of recent date are as follows:—That "Miss. G. C. Ordway went to San Francisco to induce Teed to return to Chicago, where she claims the Koreshans are anxious for him to preside again." Every part of the statement is untrue, except that Mrs. Ordway went more than a month before the time stated, first to Portland, then to San Francisco. "That Dr. Teed christened the women who flocked around him 'angels,'"—a lie they have told so often that they probably believe it by this time; and that these angels sang hymns all day on a recent Saturday, because a dispatch had been received that CYRUS was coming home, of which, with a considerable more equally re-LI-able information, their (the angels) first intimation was obtained from the statement in the Sunday *Herald*, which was read at the breakfast table Sunday morning.

This further information was that CYRUS fled to California to escape mob violence: that he was leaving California because of a difference with Prof. Spear, who with his wife had helped him write a book entitled the "Koreshan Theology" (a book of which Koreshans have no knowledge;) that on the occasion of his last visit here he preached the doctrine of eternal life. The former statements are too absurd to require notice, and the fact about the latter is, as his writings abundantly show, he taught this doctrine, and every other which he now teaches, more than fifteen years before he ever saw Prof. Spear; he has always taught—what Jesus and the New Testament writers taught before him—that in the resurrection now at hand, those who are subjects of it, will be immortal in body, soul and spirit; he has never promised eternal life on any other terms than Jesus laid down, clearly and emphatically, to the man who asked him what he should do to inherit eternal life, which were, "keep the commandments." He has always warned every one that there was no other way of securing salvation, or eternal life, and so needs to make no explanation of any deaths occurring in the Koreshan home, and has promised none, as these lying reporters say he has, nor to answer a string of silly questions which they give.

In a still more recent article in the *Inter Ocean*, of Sept. 4, 1891, little if any more truthful than the above, although most of it is couched in a little more cautious and cowardly language (as reports), many of the same stale falsehoods are rehashed and more added. Mr. Sidney C. Miller is made responsible, in addition to several falsehoods concerning members of the Koreshan home, for the following: "the place is nothing less than disreputable." It will be hard to convince anybody who knows certain members of the home, and comes to understand Mr. Miller's intimate acquaintance with them, including the two Mrs. Miller, who have never been members of the Koreshan home or "College," as he calls it, as the *Inter Ocean* statement makes him falsely assert, that if he really said what is attributed to him, he told what he actually believed rather than gave vent to his unreasoning hate, with little regard to the actual truth.

CYRUS has ever invited the strictest surveillance of the guardians of the law over the administration of his home matters, and interested parties—not friendly to Koreshanity—have been heavily feed to keep up an espionage to see if they could discover any violation or evasion of law against him. Without any solicitation influential persons, having relation to the police and detective force of the city government, have volunteered the statement that we have been interviewed by detectives when we least expected, and that we were all right so far as any violation of law, or of morals was concerned.

The charge of immorality on the part of CYRUS himself, on the same authority, is insinuated as the reason that induced Royal O. Spear, "to expose the 'Messiah.'" The candid reader will do well to consider these facts before forming an opinion in this case.

When an ambitious, enterprising young man, whether voluntarily, or because he must, as in this case, under the keen competition of the present hell-born competitive system, sets up business for himself, it is inevitable that he will tell his own story about the occasion of his new departure, and that that story will be tinged with his own personality, and his view of his future interests: that between the lying newspapers and the lying telegraph the molehill of statements he might make would not be likely to travel far before it had grown into a mountain of scandal. Investigation of such rumors commonly discloses the fact that, what was at first, according to report, three veritable black crows, if anything, is only something as black as a crow.

What troubles the great daily newspaper is, not the existence of disreputable houses and immoral persons. They know full well that if these were suppressed a large part of their own great gains would be destroyed. That Cyrus does not consult them, and is setting on foot great enterprises, which if they prove successful—and they fear they will—promise their destruction and the overthrow of the mountain of wrong which they have, in connection with the lawyers, with great pains and labor, built up, is what disturbs them.

They fear, and their fears will be realized, that he is the Cadmus that is sowing dragon's teeth from which sowing shall spring up a mighty host of armed men for their discomfiture, who shall drag-on the chariot of human progress over the dismantled ruins of the strongholds of robbery and wrong they have erected.

Teeth in the language of symbolism signify rational principles and in the coming race of men the reason will be too fully developed to permit them longer to tolerate the rule of this latest born of the despots of the earth.

It has been left for the *Inter-Ocean* to cap the climax of outrage upon the rights of a peaceable and law-abiding citizen, by publishing without any dissent, open threats of mob-violence against Cyrus. The exact words of these threats are as follows: "Mr. Miller asserts that the place ('the "Messiah's" college') is nothing less than disreputable, and he is ready to head a band of injured husbands to deal summarily with the alleged 'Messiah' when the latter reappears here:" again, "Mr. Miller is now organizing a movement to shut off the Koreshan science. When Cyrus returns there will be war." The Roman government would have treated such a paper as a promoter of sedition and rebellion against government, and would have promptly laid upon it and the conspirators it mentions, and to whom, by mentioning them, it gives the aid of its moral support, the heavy hand of the law. Right reason can make nothing less out of it.

No worse anarchy has ever been preached in Chicago, principally, for the reason that no former preacher of anarchy has been any where near so influential. When such treason to truth and righteousness has performed its dreadful work, and the costly ransom of woman's liberty has been paid, will come the return of reason and repentance. That man should be left to do such fearful acts is cause, not for anger but for profound grief and bitter sorrow and it is in that spirit these words are penned. When men sow the wind they must expect to reap the whirlwind. It is pertinent to recall, in this connection, the warning words of Edmund Burke in the trial of Warren Hastings: "It is well for you to remember, gentlemen, that if the time should ever come when British law does not protect the life, the liberty, and the property of the humblest Hindoo upon the banks of the Ganges, no nobleman will be safe on the banks of the Thames."—*O. F. L.*

"Silence is the bosom of the Infinite Life, and contains the indelible record of all the truth that ever entered the mind of man."

THE TEST OF FAITH.

"WHEN HE HATH TRIED ME I SHALL COME FORTH AS GOLD."

While passing through the thorny paths of life, and engaging in the frequent and innumerable encounters with pain and sorrow, we can but arrive at the conclusion that God purposes to compel us to understand, through our varied experiences, that in every trial through which we pass there are but two parties engaged—God and the self.

Man, through successive stages of progression, had developed to a condition when it could be said that he was created pure and upright, but as retrogression is also a law of nature incident to the highest condition of growth, man was not exempt from its power. In the first retrogressive stage, evil found a place in his heart because there was that in human nature that attracted evil, but it had no permission to remain there except by a lie.

If man had not eaten the forbidden fruit in order to satisfy a growing, morbid ambition to know all things, both good and evil, or if he had subdued the earth, he would have multiplied and replenished it, producing sons of God; but it was ordained, through the law of retrogression, that his desire should be to multiply and increase among the evil; therefore instead of subduing evil the evil subdued him.

In thus being subjected to the tyranny of evil man was compelled to work out his own salvation; his works must be proven ere he is approved or reinstated in the garden of purity from which he was ejected. When his labors are completed the curse shall be lifted and man will recognize his obligation to his Maker.

God placed evil in the earth for a good and wise purpose; though while struggling in bondage to sin we fail to recognize the wisdom of his dealings or that through disobedience to God man was "made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope," that he might "be delivered from the bondage of corruption into the glorious liberty of the children of God."

The command to subdue the evil is still incumbent upon us, that we may *live*, for wherever there is evil there is death and foul corruption. Though God permitted evil to enter man, he did not do so without providing a means whereby it can be wholly eradicated, even to going before us—the Almighty God clothed in humanity—that he might be an example to all who would believe in him as "the way, the truth, and the life."

Man has two distinct natures; one from above which is the higher or ascending nature, still retaining the marred image of God, though the likeness is so defaced that naught but the Master-hand can restore it. The other nature is the lower or descending nature, that which is born in sin and shapen in iniquity, whose father is the Devil and whose mother is Jezebel—the old harlot and the mother of harlots. These two natures are constantly warring with each other for supremacy and it now remains for the final contest to decide which is the victor.

With the law in one hand and the Gospel promises in the other, all who will overcome the sensual nature, through a perfect obedience to God's commandments, are now placed in a condition to win the prize of eternal *life*; the sincere cry to God, "Deliver me from the body of this death," combined with our most strenuous efforts, will not be disregarded.

In the belief and full acknowledgement of God as the Maker and Ruler of the universe we can but look to him to restore every work of his hand that has been so sadly disfigured by evil, while we conform to all the requirements deemed necessary for the accomplishment of the Divine will and purpose, for God does not work without means any more than do we, neither will he compel us to re-enter Paradise against our own will and inclination.

Instead of overcoming evil by bringing it into subjection and supplanting it with good, it is in human nature to rail against the evil in the struggle to escape from the varied ills which it imposes upon humanity, forgetting that to rail against evil, is to rail against Him who made the evil. God said, "I am the Lord and there is none else. I form the light, and create darkness: I make peace and create evil: I the Lord do all these things." Whereof we should not murmur or find fault with evil, for in so doing we find fault with God who placed it here; we must know that evil could never have found a place in the earth unless God had thought it wise and best to permit it.

Christ, the great Exemplar of humanity, did not rail against the evil but resisted it, overcame it, not alone when he came as Jesus, the Saviour of humanity, the spotless Son of God, but, through his successive embodiments while suffering all the agonies and temptations that could be inflicted by evil, "he learned obedience through the things that he suffered" till he overcame all evil, when he was born again into the world, not by natural, sensual propagation but from a virgin, by a higher birth—that of parthenogenesis—when he came forth without sin.

If Jesus attained perfection through obedience and suffering how much more must we, who were born in sin, full of sin, and surrounded by sin, expect to suffer in misery's deepest, darkest dungeon, even passing through the fire before the evil can be destroyed! How much more must we suffer before we are brought into submission to God's will, attaining, through obedience, to that perfection and purity of heart which Christ would have us attain, before we can be presented before the throne as spotless, stainless virgins?

The great Adversary attempted first to seduce, and afterward to menace our Saviour into evil. The first temptation was an attempt to make Jesus lose all confidence in the Father, because of the wilderness, the hunger and the extreme physical suffering into which God had brought him, and to make him rebel against the restrictions imposed upon him; therefore Satan said, "If thou be the Son of God, command that these stones be made bread." Jesus answered, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Next was a temptation to which Jesus answered, "Thou shalt not tempt the Lord thy God."

Afterward by a seeming angelic power Satan drew into one grand central idea all the kingdoms and glories of the world and made an admirable picture, presenting it for the Saviour's inspection, adding, "All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, get thee hence, Satan; for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve."

These words, "Get thee hence, Satan," were an epitome of the future history of humanity, a prophecy of the glory to be attained through resisting and overcoming evil, when the light should usher in a brighter day and the glory of our Lord should banish every shadow that was cast over the world by the cross on Calvary. Jesus uttered those words with authority, and Satan was compelled to depart forever from the path of the Redeemer. The "Son of man" was thereby able to advance in his work, and so influence the spirits in humanity that they would be able to live through faith in him and come to be *able* to worship the Lord as God, and to serve him only.

It is for us to follow in the footsteps of Christ, and instead of railing against evil, resist it as he resisted it; overcome as he overcame, for all that is evil in us, must by our own will and determination be brought to serve God.

The Devil is the Prince of Evil but he is under God: he is God's agent over the evil in man, yet he has no power other than that committed to him. In the severe afflictions that fell upon Job, Satan had no power except as the Lord permitted. "The Lord said unto Satan, hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil? Then Satan answered the Lord, and said, Doth Job fear God for naught? Hast thou not made a hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face. And the Lord said unto Satan, Behold, all that he hath is in thy power; *only upon himself put not forth thine hand.* * * * Behold, he is in thy hand; *but save his life.*"

Job was now compelled to pass through a fiery furnace of affliction but he fell upon the ground and worshiped God, and said, "Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord;" and when everything had been taken but his life, he found grace to say, "What! shall we receive good at the hand of God, and shall we not receive evil?" Job came forth from the crucible as gold, refined and pure, and he blessed God who had chosen to afflict him. His faith received the crowning test, for in him patience had performed its perfect work.

Jesus was free from evil because he had—during his previous embodiments—overcome all evil, therefore it was impossible for his body to see corruption. Through his death, resurrection, and theocrasis, he opened a way for humanity by implanting, amid the evil in humanity, the seed of immortality; and now good and evil, life and death, are struggling for the mastery; that will remain for each of us, to which we are most attracted.

The Jew had the law but did not keep it; the Gentiles have faith, but without works faith is dead; therefore if they profess works they must be proven whether they be good or evil, thereby becoming a witness to the strength and *life* of their faith. God chooses to employ various means and ways to test the strength of the virtues we profess; choosing his own instruments, appointing times and seasons, while he hedges up our way, placing seemingly insurmountable barriers in our path that we may not escape a righteous judgment.

Let us remember that the Lord's people are to be tried as gold seven times refined, that the dross of evil may be separated from the good and poured out into the bottomless pit while God takes the pure refined gold for his own use. Man must be cleansed from that in which he was begotten, but no man can know his true condition or quality till he is tested. He is helpless in the darkness, alone, till strength comes through the Spirit that is ever ready and willing to assist him; but the ways and means are ever in God's hand.

It is evident from the apparent dissimilarity of human minds that they require an equal dissimilarity of tests. The gentle, yielding nature folds its arms in quiet submission to the will of God, but the strong, intense, fiery nature may be compelled to pass through a furnace heated seven times hotter than it is wont to be heated in order to bring the stubborn will into such a condition that it can be bent and properly shapen, but when the work is complete the transition is marvelous. Every faculty of the nature is changed; losing nothing of its intensity, the current of thought is reversed. Hatred will be changed to intense love; the bitter will be changed to the sweet; sorrow and gloom, to gladness, and murmurings and doubts to a joyous, fervent faith.

It is said, "*A just thing will never try us, we must be tried by an unjust thing.*" There is a sufficient lingering sense of honesty left in the human breast to recognize and acknowledge the rights of Justice, whenever its hand is laid upon us in punishment for our mis-deeds. We not only acknowledge the rights but yield passively, because we know that *guilt* deserves a just and full recompense. This mode of treatment, from which we might in one sense greatly suffer, would by no means be a test of faith. We must be tried in an unjust way, in a way that causes the whole nature to rebel because we are hurt in the most sensitive part of our souls; we must be tried in a way that runs contrary to the grain of the flesh; we must meet with *injustice*, face to face, and feel its keenest blows; we must bear false accusations, base misrepresentations, mean, despicable insults from those whom we have loved and trusted; we must be bitten by slander, bruised in contempt, and cast into the valley of humiliation, while all that we love is snatched away by the evil powers who laugh in ridicule as they see us lie bruised, bleeding, and half dead in the pit by the great highway; but through all we must be able to rise up and say, "*Though he slay me yet will I trust in him.*"

In seeking to win the great prize in the struggle for immortality we should first weigh the consequences, knowing well that the royal road is not of polished stones with a margin of soft velvety grass amidst which are strewn beautiful and fragrant flowers to delight the eye. Our journey will not be in softly cushioned coaches with gay equipments; we are not to be surrounded by all the luxuries of this life and be at peace with the whole world. *This* could never test our faith or strength. We would soon reach the summit of the mountain of self-exaltation, and would begin to covet the best gifts of Satan as our everlasting portion.

Israel is to be tried as by fire, "and some of them of understanding shall fall, to try them, and to purge and to make them white, even to the time of the end: because it is yet for a time appointed." "Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." In all ages the true spirit of faith has endured persecutions and barbarities with unshaken patience and firmness, thus bearing the strongest possible testimony not only to their own sincerity but to the Divine influence of the religion they professed.

The memory of the innumerable multitude of heroic martyrs to slow and painful torments will ever stand as a witness of the power of God in the soul, which enabled them to endure trials that were above the strength of human nature. Multitudes of both sexes of every age, of different countries, and positions in life have died slowly amid exquisite tortures, rather than to deny God, or apostasize from the truth. They hazzarded all, even life, for the name of the Lord Christ; and, perchance, by so doing accomplished a mightier work than the living. Tertulian, a Father in the church, triumphantly remarked, "The more you mow us down, the thicker we rise; the Christian blood you spill is like the seed you sow, it springs from the earth and fructifies the more."

God trains and tries us for advancement. If the advancement is great, the trial must be searching. Without tribulation and intense suffering the trial would not be complete but in most cases imperfect and often superficial. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you, but rejoice inasmuch as ye are partakers of Christ's sufferings that, when his glory is revealed, ye may be glad with an exceeding joy."

There is a fountain of cleansing as well as a fire of purification for Israel: Is it not written "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness?" "And it shall come to pass in that day, saith the Lord of hosts, that I will cut off the names of the idols out of the land, and they shall be no more remembered; and also I will cause the prophets and the unclean spirits to pass out of the land. And it shall come to pass, that when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the Lord: and his father and his mother that begat him shall thrust him through when he prophesieth."

"And one shall say, what are those wounds in thy hands? Then shall he answer, *Those with which I was wounded in the house of my friends.* Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of hosts: Smite the Shepherd, and the sheep shall be scattered; and I will turn my hand upon the little ones. And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The LORD is my God."

Of all the Christian virtues, God delights most in discovering our unwavering faith. We work by love, we live by faith; but the work of love must be conjoined to the life of faith ere it is complete. It is faith that makes the soul stand firmly—without it we would be borne down by the swift, rushing tide of adversity. If then ye think ye stand take heed lest ye fall. If we think we have faith we must expect trials for there is no faculty or quality of our nature that can be crowned as perfect till it is exercised and thoroughly tested.

(CONTINUED ON THIRD PAGE.)

WOMAN'S ✳ DEPARTMENT.

Under the Editorial Management of

Mrs. A. G. Ordway.

Correspondence, contributions and exchanges for this department should be addressed, Woman's Department of THE FLAMING SWORD, 3617 & 3619 Cottage Grove Ave.

We purpose to make this department of THE FLAMING SWORD one worthy of the name; the true Woman's Department.

In order to make the woman's department of THE FLAMING SWORD attractive, useful and interesting to the readers of the SWORD, it should contain woman's thought regarding the great question of the times. Koreshanity is so far above the common, gross comprehension of this age, and so distinct in its conceptions of religion, morality, social life, and political economy that but few have arisen to the possibility of enunciating its doctrines to even a limited extent, to say nothing of a capacity to comprehend and promulgate its higher principles. Some are awaking to the importance of the work and we appeal to such for their aid in augmenting the attractiveness of this department of our flaming weapon for human redemption.

We hope that some who are interested in the progress of the work of purification will contribute their little, even, to the cause we so dearly love.—ED.

The Woman's Mission of the Koreshan Unity meets every Friday afternoon at 2:30, at No. 2 College Place, cor. Cottage Grove Avenue, near 33rd St.

The object of these meetings is to educate women into the true understanding of the vital questions of the age; especially on the subjects of Social Science, Temperance, the Labor Problem, Financial Problem, Science of Theology, Science of Cosmogony, etc; and to help prepare them for their great mission in the righteous settlement of these questions.

These meetings consist of a short lecture by one of the ladies of the Unity on some of these topics, followed by an informal discussion of the subject.

Ladies, interested in the reform and advancement of humanity, are cordially invited to meet with us and understand our views.

CONSECRATION.

Our Saviour now demands
A sacrifice complete;
To take our earthly treasures all
And lay them at his feet.
The altar he has made
And placed the fire thereon;
We must provide the sacrifice,
No other way is known.

Can we unwind the chain
That's twined around our hearts
And binds us to our earthly loves?
Can we these links now part?
The kindred ties so dear,
Can we renounce their claims?
And can we hopes and joys forego,
All that of earth remains?

The jewels of our home
We're worn upon our heart;
Can we these sacred treasures bring
And from our idols part?
O Saviour, great High Priest,
Help us to make complete
The perfect sacrifice of all,
And lay them at thy feet!

'Tis only in Thy strength
That we these ties can break;
'Tis only through a higher love
We can these gods forsake!
Not as a sacrifice
Would we obey Thy voice,
But from a pure and perfect love
Would in these gifts rejoice.

How little we can do
For all that Thou hast done!
For we the cross have not forgot,
The sacrifice, Thy Son.
Precious the seed then sown,
Precious the fruit 'twill bring;
For it will be the chosen food,
The banquet of our King.

Our hearts subdued by love
We now to Thee resign.
Yea, on the altar, all we lay;
Lord make us wholly thine!
Oh search and try our hearts,
And cleanse from earthly stains;
Renew within a spirit pure,
And bind us with thy chains!

—*Mizpah.*

WOMAN'S MISSION, K. U.

The Woman's Mission met at the College parlors, Friday Sept. 4th, 2:30 P. M., with a large and interested attendance. The programme was somewhat different from any previous meeting; there being no regular lecture, the time was devoted wholly to questions and answers.

The first question, "What is the law of parthenogenesis?" was answered by Mrs. Francesca Emmertz in a clear and satisfactory manner.

"What is meant by the seven Churches spoken of in Revelation?" was answered by Mrs. A. E. Brown, in a clear but concise speech.

"Why was the offering of Abel more acceptable to God, than that of Cain?" Mrs. Mary Daniels answered to the apparent satisfaction of the questioner.

"What is death but annihilation, if the doctrine of re-incarnation be true?" was received from a correspondent and was answered, by request, by Mrs. Emmertz in a very logical, clear and comprehensive discourse, showing that there is no loss of identity when one has a true knowledge of what *is* their identity. She gave as illustration, examples in the vegetable kingdom. The seed has its identity, is planted, passes through numerous *changes* to reach its destiny or *identity*. The changes correspond to what we call re-incarnation, but because of these changes the seed is not annihilated; but when its fruitage is reached its identity is also reached. According to this same law when we come into the resurrection, we can exclaim with the Psalmist, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." If God made man in his own image and likeness man can never be satisfied till he recovers his identity.

The meeting adjourned to meet at the same hour and place, Sept. 11th, with a similar programme, as there were several questions left unanswered.
—*Sec. W. M. K. U. per E.*

WOMAN AND THE LAW.

"And thy Desire Shall be unto thy Husband, and he Shall Rule Over Thee."

Deep engraved within the nature of woman we find a spirit of dependence. She has been, and is still, likened to a clinging vine, whose tendrils entwine in beauty around some sturdy, strong support; poetical and pretty, is it not? And may be useful, when the leaves of the clinging vine hide some unsightly, charred, and half-dead stump or tree. From infancy to womanhood her dependence is cultivated and strengthened. All the way through life she is told that she is a depending creature, whose impulse and desires must all be toward a strength she can never find within, but must seek from without.

Education and inclination lead her to believe that she will find strength and support in man. In this, Holy Writ and traditions have taught her, have held her, have misled her, until she has become demoralized, and in too many cases has lost the power of the vine, and cannot cling, but lies groveling in the dust. A rude awakening has come to many women, and they find they are fettered bond women, bound by tradition and custom to men, who have dominated them and their lives, in thought and action.

It is to be presumed that the words at the head of this article need qualifying and explaining, before they can be accepted. They have been and are still selected for, and made to apply to, the rule and conduct of wives, in a Christian land, and so-called civilized country.

Let us look at the result. We have spoken of the yielding, the servile obedience of women, and strengthen that assertion by saying, that the weak, unreasonable, yielding, cringing attitude of very many wives is only equaled by the stupidity with which women cling to the traditions of the past, and accept without question the "Thus saith the Lord" words uttered by men who claim to know just what the Almighty's intentions were regarding women. In our nation, years of slavery have sown the seeds from which a generation will reap harvests of woe. In the human family we find misconception of justice—a claim of superiority of right because of might. This has retarded nations and people in their development and upward tendency.

The object of this article is not to bring forth arguments in regard to the text quoted, but to serve as a place to begin, at least to endeavor, to show that misconception as to the place woman occupies in the grand plan of development has resulted in wrong and injustice—not to herself alone, but to the entire human family.

Man's strength, woman's weakness, are fruitful subjects. Man's strength—that is great, and what a noble spectacle when he stands forth a strong deliverer of the weak, rescuing the perishing; or when he goes forth to battle with wild beasts of the forests, *or slays the animal in his own nature.* Woman's weakness! Can I say one thing in praise of that? Is it something to be proud of? What if she does seek a shelter while the elements are at war, or the strong man slays the devouring monster? Shall she be taught that her strength is in her dependence?

The day, yea, the hour, has come when woman shall declare that her desire is not to the man, neither is his rule over her; and we call upon women to declare that they are firmly grounded upon the principle of equality, which will banish all distinctions because of the accident of birth.

So much for a preamble; now to the subject which lies near my heart, the wrongs of women and children. Standing in a justice court, I heard a Justice of the Peace declare that crimes against women were on the increase. A startling affirmation! If it be true, a sad commentary on the teachings of a Christian nation. Is it true? A glance at the records of cases which come into the courts will prove it beyond a doubt; and the unnumbered cases, which never reach a court, but are only known to Him who readeth the heart, might make us fear, did we not know that, whenever the hour is reached, wrongs are righted, justice is done.

A wife, with a baby two months old in her arms, standing in the court, shrinking and sorrowful; only showing her bruised and battered face when her father has become indignant, and has brought her to enter a complaint against the father of her child, who has so far forgotten his manhood that he has used the fists upon the tender face of his wife.

A wife in jail, awaiting her trial for shooting and killing her husband, the man who vowed to protect and shield her from harm; yet the beast in him asserted itself when he destroyed her happiness by debauching and defiling her daughter, his stepchild.

A wife, put in an insane asylum when she cries out against the lust, the sin, the uncleanliness of him whom the law clothed with power over her.

Shall the desire of these women longer continue to be toward these men, their husbands, and shall they continue to rule over them? It is time for women to interpret the words of Holy Writ, or blot out the record, and change man's laws, and refuse longer to accept the stultifying interpretations which men have put upon the one, or the debasing influences on the other. The increase of crimes against women is attracting the attention of men and women. They are anxiously seeking for a remedy. Jails are overcrowded, penitentiaries are filling up, men are sent to hospitals on the plea of senile dementia—a convenient plea when it saves them from the penal institution, which they are justly entitled to when they have ravaged some mother's darling. Judge and Justice alike grow stern in denouncing the growing tendency of men to commit unnatural crimes upon women and children.

Women, rise and demand the enactment of laws to protect you and your children from the debasement of unbridled passions, and never again seek to find a shelter in your so-called weakness! Let your desires go out to the brave men who have conquered self. Suffer no ruler to rule over you, believe that self-government is a God-given right!—*Mary A. Ahrens, in Chicago Woman's News.*

SIGNS OF THE TIMES.

As one of the trifling events which mark the era of approaching revolution—one among a dozen in the papers of a single day—we take the following from the telegraph columns:

INDIANAPOLIS, Aug. 2—"A detachment of police has been called to Haughville to protect the trustees from violence at the hands of enraged citizens. Notices have been posted on their doors declaring that they will be 'dealt with' if they do not resign. After reciting various charges against the trustees the notice says: 'We can endure hardships, trials and troubles to shelter, feed and sustain our wives and little ones who have toiled with us, in hopes to see the day when mortgages on our little homes are lifted; but before we will submit to see our homes go to fill the pockets of gluttonous Shylocks we will take the law into our own hands; and God have mercy on our souls.'"

Perhaps, when the plutocrats who have burned hundreds of millions of greenbacks and taken up all the small denominational bonds, and demonetized silver, see their palaces in flames, and the red knife of revolution unsheathed, they will remember a few of the warnings like the above. It is no small satisfaction to know that the above does not occur in Kansas!

It looks, somehow, more threatening in the middle states; and when we hear the same low growl from New York, and the mutterings in Pennsylvania, it begins to look as though the west was not alone in this mighty movement which already draws fearfully close to revolution.

What can now be said against the lawlessness of this character when high, old-party officials publicly advertise that they will not execute the laws; and when roughs of every character are sustained in the public press, and by public men, for their lawlessness! When such a condition exists among the plugs and the politicians, we say to the plutocrats, "Hands off!—these suffering poor have a cause before the throne of God—and if your damnable villains and thieves and scoundrels, debauchers of the government, and whisky-peddlers, go unscathed by law, so shall these children of the basement take reign and riot among your treasures! The villainy you teach us, we will execute, and better the instruction." So say these victims, in the language of Shylock himself—and woe unto this generation when the instruction be "bettered!"—*St. Paul (Minn.) Great West.*

INSPIRATION.

We are inspired to do a great many things that we ought not to do and it is our doing that makes manifest the source of our inspiration. By their works ye shall know them is just as true to-day as 1900 years ago when the Oracles of Truth recorded the fact that the apostles and others of the primitive church were divinely inspired. By their doing and works it was known that they were inspired and their inspiration was the vivifying power of the Godhood or Holy Spirit of wisdom and truth in them—to that extent that their works were manifest in the power of healing, raising the dead, and other deeds of love.

Of course no one claims now that there are any persons divinely inspired, or if so it cannot be believed by very many. But is the world never to have any more divinely inspired men or is all future inspiration to be only in the orthodox idea of a far-off mythical inspiration? Inspired men have walked this earth, and if we can read our Bibles correctly they were in at-one-ment (atonement) with God. We love to believe that there is to be more of such at-one-ment and inspiration. Certainly such a belief and doctrine cannot injure our fellow men, even if it is considered rather visionary by some and bitterly denounced by our preachers who teach that we can continue in the Devil's inspiration and the service of sin and yet somehow attain Divine breath in a "far-away-off" heaven that exists somewhere in some unknown part of the universe.

They marry that the wicked and adulterous generation of earth may be continued—"born in sin and shapen in iniquity"—and have no hope or expectation of any Divine inspiration in the flesh; it is very doubtful if many of them have any real desire for it. The chief occupation of a large number is to live in the perpetuation of the Devil's inspiration.

Every true and honest Koreshan earnestly desires Divine inspiration, love, virtue, peace and joy, and to be relieved of the Devil's inspiration of lust, selfishness, hatred and hellish conditions generally. There may be and undoubtedly are some professing to be Koreshans who have not these desires of virtue and Divine inspiration in their hearts as they would like to have, but they are struggling, day by day, for power to say, "Get thee behind me, Satan!" Who dares to cast the first stone or lay aught in their way to success?

The lying press, the salary-seeking preachers, and a selfish, money-getting humanity generally, hurl ridicule, lies and every obstacle possible to prevent the advancement and growth of virtuous and unselfish inspiration but they do so at their own peril. As they sow so shall they reap, or be governed by devilish or Divine inspiration in accordance with their desires, and works manifest of their desires.

Held by the false idea that we are to have no Divine inspiration here in this visible and material earth they only seek to inspire their followers with a false hope of attaining heavenly conditions even while sinning and subject to the laws of death, which laws are only of the Devil, with no hope or expectation of a vivification that gives eternal, Divine Life. O God, how long, how long will humanity continue in this terrible darkness?—*Samuel.*

What sense is there in having all the great arteries of communication and transportation of thought and food of a nation under the absolute control of an unscrupulous monopoly which does not care the least for the welfare of the people, but uses its power simply to enrich its owners by stealing the substance of the land?
—*Ex.*

THE TEST OF FAITH.

(CONTINUED FROM THIRD PAGE.)

We are wont to be underset with outward helps in the daily trials of life. We may have wealth, friends, and public esteem, upon which we have confidently leaned, but if God sees best to pluck these away then will it be known what sustained and upheld us, for if there is nothing else than these frail earthly props, we will most assuredly fall. We are now living in the hour of temptation, the hour of trial, when the faith of every man shall be proven, for it shall be tried as by fire. It is the time of trouble such as never was since there was a nation. It is the time when God's people shall be delivered, who have faithfully kept his word, the word of his patience, whose names are found written in the book of life.

When Martin Luther was asked what made the best Divine he answered, "*temptation.*" That which makes the best Divine is that which we now need. Temptation, if resisted, strengthens every force of our nature, while every act of obedience makes the road over which we journey the smoother as we pass through the thorny, rugged path of life, with pitfalls on every hand.

If we suffer as a faithful follower of our Lord let us not be ashamed, but glorify God. "For the time is come that judgment must begin at the house of God and if it first begin with us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator."

We are fighting with unruly elements for our life, struggling for the salvation of both soul and body, but we can never have life eternal without overcoming all the evil. The angel of the Lord is already standing with one foot on the earth and one foot on the sea, ready to declare to the inhabitants of this earth that time shall be no more, while the world resounds with the promises to all who will overcome. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

There is a high and holy standard set before us which we must reach before we can pass through the veil—Christ's flesh—or become members of Christ's body, before we can become one with him in his kingdom. God says he will have a tried people. Those whose faith will not stand the test, who shudder and shrink back when they approach the fiery ordeal through which the true Israel *must soon* pass are not God's people. *They* are not afraid for they know on whom they rely. Having done all that mortal can do, they confidently trust in God who worketh in them to will and to do, and who will assuredly guard and comfort, even while he afflicts and tries to the uttermost, that from his chosen people evil may be totally eradicated.

This people will gladly bear every test of God's appointment knowing that he doeth all things well. They will come forth from the furnace of affliction with songs of rejoicing. Rejoice, O ye children of Israel, who believe and trust in the Lord our Christ, the Humanity of God, by whom ye will be led through the "two leaved gate" to possess the land of promise; even your body being made immortal, through your having, in his strength, triumphantly overcome death, hell, and the grave! Rejoice now that ye are tempted and tried, and that in passing through the Great Refiner's fire it will be proven that the dross of sin is removed; that ye have overcome all evil through a living faith in the Lamb of God that taketh away the sins of the world; for, all who have *overcome* shall come forth as pure gold fit for the master's use.
—*Mizpah.*

If all were just, charity would be unnecessary. Those priding themselves upon what they do for the poor are really themselves recipients of charity on the part of the producers to allow them to live upon unearned luxuries.—*Ex.*

Coming generations will wonder why it was that at the end of the "enlightened" nineteenth century the masses of the people allowed private individuals to squander their resources.
—*Ex.*

BIG THIEVES.

Shocking Condition of Business Honesty.

The case of the defaulter, John T. Hill, President of the Ninth National Bank, New York City, suggests plenty of material for a sermon. Mr. Hill died the 1st of last March with the reputation of having been an honest and upright business man, but since his death it has been ascertained that he made way with $400,000 of the bank's money, and consequently died a rascal instead of an honest man.

The first reflection growing out of his case is that there was no security for the money in the bank because there was no surveillance over it and the bank examination was a farce. Neither the tellers, the cashier, nor one of the directors knew anything about the bank, or if they did they followed the President's directions implicitly. "Hill was the bank," one of them said, and Hill being dishonest of course the bank suffered. Had the directors performed their duty and directed, of course it would have been impossible for him to steal all this money, and had the bank examiners been more searching and less easily satisfied they would have discovered that he was stealing long ago. Hence both directors and bank examiners are more or less responsible for the bank's losses.

The second reflection in this case is a moral one. Mr. Hill began his career as a bank clerk, and when the Ninth National was organized, twenty-six years ago, he was made its paying teller. In a few years he became cashier and in 1877 President. He was rich in 1877 and in the fourteen years which have since ensued he could easily and honestly have accumulated a handsome fortune and died respected by all who knew him. But Mr. Hill was not contented with such a result. He wanted to try the speculative avenues and short cuts to great wealth, and he used other people's money to do it with. His ventures, however, were losing ones. Once in, he could not get out. He must keep going forward; so by forged notes, worthless records, and clever manipulations of securities, aided by accommodating fellow-officials in the bank, he covered up his tracks, used more money to make good his old losses, and at last died. When death closed up his accounts they were found in utter confusion. He had gambled in Wall street flyers, luck deserted him, and he died a thief when he might have lived an honest man with a large competence.

If this were the only case it would be easy to preach the proper sermon with the hope that it might serve as a warning. But it is not the only case. There are scores and hundreds of others, big and little, stealing other people's money. Arthur C. Gilman, a broker, died the other day in New York, and it was found he had stolen $220,000. Marshall C. Percival, a cashier of Auburn, Me., died last month and it was found he had stolen 100,000. Thomas Gadsden, a cashier, died last month at Savannah, Ga., and it was found he had stolen $100,000. Since the 1st of last January 153 business men in this country have stolen $3,831,919 by this popular system of embezzlement. This makes no account of forgeries and fraudulent insolvencies and little peculations, which would add many more millions. Is there any honesty left? the preacher well may ask.—Ex.

The ordinary preacher has but little occasion to question the honesty of these men. The difference, and the only real difference, between these men and the thousands whom the preacher commends and holds up to the young as models, worthy of their imitation, and upon whom he relies for money for his own wants and those of his family, and to enable him to lay by a competence for old age, and to build up and sustain the church for which he labors, and help carry on its benevolent and missionary operations, are no whit more honest, only more successful than these. They practice the same methods and usually, run the same risks, and are more successful only because more unscrupulous than these.

It often happens that what makes the difference between the successful and the unsuccessful venture is entirely beyond the prescience and power of man; and thousands of men who fail and gain the reputation of dishonesty are, on a right view of the case, not in the least responsible for the failure. The great wrong was in the conditions that made it necessary, or possible, or desirable to make the venture.

The man whom fortune and unforeseen conditions favor who bank account is found heaviest, by a large amount on the creditor side, and whose memory is revered as that of an honest business man may be a thousand times a thief compared with him whose memory is despised as that of a common thief and swindler.

The clerk, or employe, knowing well the methods he is required to practice—by which his employer gets his wealth—meets with what seems to him a favorable opportunity to practice them for himself; he makes the venture, doubting not that from his assured success he will be able to replace the comparatively small sum he must needs borrow, without his consent, from his employer's till.

He finds to his dismay, that the unforeseen has happened, and he must repeat his experiment or face ruin and exposure as a common thief, and worse, the reputation of the betrayer of confidence reposed in him.

The only way to put an end to such lamentable occurrences is to destroy the evil conditions that make them possible. The preacher, having a great apparent interest in present evil conditions, is not ready to enter upon the new, and much needed crusade.—*O. F. L.*

INTOLERANCE.

But worldly people dream that they have some great earthly thing to do. So has it always been. Egypt undoubtedly fancied that she had a mission, and, looking on her pyramids, obelisks, sphinxes and temples, dreamed that the problems of the universe were to find solution only in her. So evidently felt Nebuchadnezzar and the powers of Nineveh and Babylon. So did Athens, and Turkey, and Venice, and mediaeval Italy. So did Spain and France. So to-day do England and America.

WHAT IS OUR MISSION?

It is precisely of the same character as theirs, and as all men's—to fear God and keep his commandments, or as it is expressed in our organic law—it is to secure universal toleration of religion, with the acknowledged supremacy of Christianity, and the universal equality and fraternity of man.—*From a sermon by Rev. James Dunn, D. D., in Boston Traveler.*

"He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

"Master, we saw one casting out devils in thy name, and we forbade him, because he followeth not with us."

Although from the division in its own ranks, it has, unless under some form of mob violence, lost its power to actually kill physically, bigoted intolerance was never more rampant at any other time in the world's history than at the present. A man, however intelligent and benevolent, can neither live, nor die, nor be buried according to his own ideas of what is right and proper without the intolerant interference of his neighbors.

So universal and so exacting has this intolerance become, that on some points it has passed beyond the stage of custom and become hardened into law that will fasten upon and punish the man daring enough to disregard its impertinent dictation.

Let us inquire, why is all this? There have grown up by immemorial usage certain ruling classes of men in Church and State who live in affluence, not by honest labor, but by their wits—by the impositions which they practice upon the less intelligent masses of their fellow men. In the suggestive, yet illy understood speech of men, they are said to live, and do live, by professions, and not by honest practices. Each in its own degree, and within the range of its powers, the less educated and intelligent masses follow the example and imbibe the spirit of these professionals. Under such circumstances the man of real intelligence who attempts to live independent of all others, according to his own views of right and wrong, becomes a great disturber of the peace of a community; his life and his teachings, if he is a teacher of what he practices, become a menace to the very means of subsistence of all his neighbors.

Like Paul at Ephesus, at once he wakes up the intolerance of the silver shrine makers and finds his life endangered by an angry mob, and will, doubtless, count it fortunate, or providential, if he finds a public official, who, either from fear of a government that is a government and not a fickle mob, or out of regard for his rights as a citizen, will intervene to pacify and disperse the mob.

Even though actual mob violence is restrained, the occult, deadly force it generates sometimes becomes great enough to effect its object, and kills its victim, unless he is protected by a countervailing sphere of love; just as the substance liable to be destroyed by the electric discharge may safely defy its deadly power if protected by the intervention of some non-conductor of electricity.

That storehouse of misunderstood truth, the Bible, plainly teaches the above truth as follows: "Whosoever hateth his brother is a murderer." Hate, like electricity, being substance, in the form of force, potential to produce the particular effect for which its nature fits it, if strong enough, like electricity, strikes across and kills its unprotected object by discharge direct from the source in which it is generated. If, as it issues from its generative source, it is not powerful enough to kill by direct charge—as the electric current may be bottled up as it passes off from the generator till its destructive power becomes sufficient for any desired result—so this more subtle, more deadly force of human hate may be bottled up in bigoted unbalanced men like Booth, or Gitteau, until it fires the brain and stifles the conscience, and nerves the hand to fire the deadly shot, or strike the assassin's blow.

It was the murderous hate of the defeated and humiliated slave-holder that struck down the second Father of his country, Abraham Lincoln, and the stalwart hate of Conklin and his compeers, reinforced by that of the Jesuit power, that murdered Garfield. There is no man living to-day, who could be elected Mayor of Chicago, or president of the United States, who is inimical to this same Jesuit power and its allies, who, unless protected by a higher, mightier power, could live a month.

This force of hate and its opposite pole, love, are called in common speech and in the Bible—because they really are such—fires. When a man draws upon himself all the hate of men, whose ambitious and selfish schemes he frustrates, and all the unselfish love of men for whom he gives his life, he is burned up, translated—theocrasised, borne across into the God domain—if, as Jesus was, he first becomes perfect, having overcome in his own person all tendencies to corruption, hence death itself, which is the last enemy to be destroyed.

Whoever takes it upon himself to destroy intolerance among men, takes upon himself a task mightier, more difficult of accomplishment than all the twelve boasted labors of Hercules, and yet one small, despised man has been lion-hearted enough to make the venture and the very "gates of hell shall not prevail" against him.—*O. F. L.*

OUR REAL GOVERNMENT.

* * * The defect in this reasoning, which runs through all Herbert Spencer's later utterances on social questions, is that he continually regards names and phrases rather than facts. Carried away by his antagonism to "government," he is blind to the fact that as the industrial system has superseded the military system, the rule of capitalism has gradually superseded that of the nominal rulers. As a pure matter of habit we persist in calling cabinets, parliaments and congresses by the name of "government," but the real government of to-day, which touches the lives and interests of the people at far more points of contact and has much more to do with moulding their characters than the law-making power, is the plutocracy. The banks, railway companies, mining corporations, financial syndicates, etc., exercise far more authority and influence the actions and course of life of the mass of citizens to a much greater degree than do the puppets who occupy thrones, presidential chairs or ministerial benches.

Mr. Spencer continually writes as though the people had a choice between governmentalism and individual liberty. If this were the case all rightly constituted minds would accept his conclusions. But in reality no such alternative is offered us. We have to choose between the power of the government—more or less representative and responsible to the public for its actions—and the wholly irresponsible and despotic rule of the real government of those who, because they control the capital, are able to govern in the truest and most important sense of the word. —*The Labor Advocate, Toronto, Can.*

What we have now, through the means of party rule, is governmentalism in the interests of a few millionaires who constitute the money power. Speaking of this class of persons, Secretary Windom said: "I repeat to-day words uttered seven years ago; that there are in this country four men who in the matter of taxation possess, and frequently exercise, powers which neither Congress nor any of our state legislatures would dare to exert; powers which if exercised in Great Britain would shake the throne to its very foundations. These men may at any time, and for any reasons satisfactory to themselves, by a stroke of the pen, reduce the value of property in the United States by hundreds of millions of dollars.

When we seek to establish the real commonwealth in which all men share equally the benefits, and bear the burdens of government, the favored few who now monopolize all the benefits and shirk all the burdens of government, cry out "paternalism! You are seeking to establish a paternal government," as if that were not what we have already in its most odious and oppressive form; that of a regular aristocratic John Bull father, who, to keep up an appearance of nobility in the family, wills all the lands and titles and the principal part of his other property to his eldest son, leaving his other children to shirk for themselves, or be pensioned by the industrial public as officers in Church and State.

The world has had about enough of such government and is nearly ready for the inauguration of the Divine kingdom, which is the true commonwealth in which every child born into the world shall have an equal chance to enjoy the good things of life with equal opportunity and necessity to labor; when he that will not work shall not eat, as Paul enjoined upon his Thessalonian brethren.—*O. F. L.*

"Every science, every philosophy, every theology," said the Rev. Dr. Gulliver, at Phillips' Academy, "is to enter the twentieth century regenerated and reconstructed."—*Ex.*

FOCUS OF TRUTH.

Since the days of Zoroaster we have had enough religious theory to have made this earth a paradise. Zorodias, Brahma, Buddha, Mohammed and Confucius were all great leaders of religious thought, besides Jesus Christ, the Saviour, the Son of God. The religion of Jesus Christ has been taught from various standpoints for eighteen hundred years, as every one knows. Christianity, we are told, ought to be the religion of the world. With more Mohammedans and Buddhists among us than Christians, after eighteen hundred years of peaceful and bloody effort to universalize the belief of that body, it would appear that its progress is rather slow.

If you speak to the ordinary Christian of the great Buddha or the good Confucius he will doubtless scan you from head to foot and inquire if you were raised in "heathen lands." He and his forefathers were taught to believe of Jesus Christ as the great and only leader of religious doctrine. All other teachers of religious thought, in his eyes, belong to uncivilized and illiterate heathendom. He will tell you that Christianity is the great "civilizer" of the world. Yet profound thinkers are still cogitating as to what civilization means. If it means the disenthrallment of mankind from oppression and the brotherhood of men they will tell you that our nineteenth century Christian folks have failed to connect.

Jesus Christ is most assuredly the only teacher of the true doctrine of religion—the re-binding of God and man—but the Christianity of to-day knows naught of that *true* doctrine.

So-called Christianity after eighteen hundred years practice, finds the world growing worse instead of better. The proof of the pudding is in the eating. The trouble with Christianity is that it labors for the salvation of souls instead of the salvation of bodies. The laboring man, out of work, surrounded by a family of starving children huddled together to shield themselves from winter's blast, wants bread and fuel. They don't care anything about the immortality of the soul or the plan of salvation. Such things are cold comfort to them.

Koreshanity instead of dealing in glittering generalities and eloquent nothings, grapples with the practical problems of life and teaches man to practice brotherly love in "the life which now is" instead of in "that which is to come."

The human organism is the most magnificent piece of mechanism known to man, and to protect that mechanism between man and man is a part of its mission.

For centuries under the beneficent(?) guidance of Christianity men have had their eyes fixed upon "light, light, eternal light," while political knaves and mercenary rogues have been taking the bread out of their mouths; but they have suddenly awakened to find the scramble for bread of more pressing need than the search for a white light.

Orthodox Christianity is a failure. Like everything else conceived in dogma, it has run its course. The world is outgrowing it. After eighteen centuries of labor, as the result of its work it finds tens of thousands of young girls annually going to destruction because many of its prominent exponents, bloated with bank notes, refuses to pay them living wages. A nice prospect for the coming race! The Christian minister, fed by tenement house landlords, child labor mill owners, or merchants with $4 a week saleswomen, tells these dear girls that they will surely go to hell. "Well, my divine friend," some one says, "can't you help them?" "I can aid in pointing them to heaven. My mission, brother, is to teach Jesus Christ and Him crucified." "Why not drop your theological theories and let your voice ring out strong and clear in advocacy of the destruction of social evils that are sapping the life blood out of the laboring masses and debauching our sons and daughters?"

"O, that would disrupt the church. I would soon find my pews unrented. Besides, our church does not urge interference in secular affairs."

"I am afraid, my clerical friend, that you and your church are of not much use in this emergency. Keep on then, discoursing in your own sweet way to your brethren. They no doubt will continue to contribute to your 'personal comfort' and you are not likely to detract from theirs."

Does not this altercation illustrate the *modus operandi* of orthodox Christianity?

"In the world's broad field of battle" these men are making balloon ascensions where they ought to be "heroes in the strife."

Meanwhile Koreshanity is growing. It is the focus toward which all true thought tends. With one God, one one common weal, a manhood and womanhood reared in self-sacrifice and unselfishness, practicing here and now the principles of its faith, toiling on incessantly for the emancipation of mankind from human oppression and selfish greed, its followers are moving swiftly and consciously toward "the gateway, golden, pearly, ample."—*C. J. M.*

Christianity vs. Koreshanity.

Who among the masses of humanity to-day knows or stops to think that modern Christianity, so-called, must go; that her churches are tottering in ruins; that the schisms of antichrist honeycomb her once proud structures, and they must fall? They were builded upon the sands of untruth and watered by the tears of crying millions for many past ages. What crimes have been committed in thy name, O Christianity! Thumbscrew, stake, and guilotine, these are thy instruments wherewith to teach *love* to God, and fellow man! Thy doom is sealed, and it is time.

Christianity, as taught by Jesus, has long been perverted. His simple teachings of love to God and the neighbor have been losing their primitive meaning all along the age until they are absorbed, and lost sight of in the selfishness of man.

The church with gilded dome, stained glass, cushioned pew, and organ peal, invites the devotees of gold and luxury to listen to the oratory of some expounder of Scripture who knows full well how best to please easy consciences; for, if one can sin and repent and still be saved at the eleventh hour, *why not* feel at ease and enjoy the things earth holds out so alluringly? The church has worn a cloak whose ample folds have concealed the Devil and his co-workers in iniquity. In the name of Christ what sins have not been committed by those in power, in their endeavor to compel—by brand and fagot, and torture in various other ways—the people to believe their false teachings! Those in high places have kept the masses in ignorance to gain power over them; this with fear and superstition has been the mighty arm which has rocked the church and lulled it to sleep. But the *awakening must come*; woe unto those who are dead in sleep and see not the morning of the resurrection of life, for *at last*, after thousands of years, to those who have waited and watched, the Christ has arisen with a new name.

Christianity must be supplanted by Koreshanity, which means Divine Truth in ultimates. The beginning and the end clasp hands in unison. The *true* Love and Wisdom, lived and taught by Jesus at the Alpha, has been carried through the age of darkness and fallacy by those who received the seed of his planting; now at the Omega they will stand forth embodied as the fruit with the name thereof written upon their foreheads.

Koresh will gather the fruit of Jesus' planting and establish a new Church; will again shed the baptism of God's Spirit over the earth that all who will may partake and help to usher in the dawn of a Golden Age. Standing as we do upon the threshold of this age, looking back retrospectively and realizing by the light of experience, history, and intuition something of what has been, we can see that it is perhaps little wonder that many—like the imprisoned bird who makes several attempts before it dares trust its wings to gain a freedom it is still ignorant of—refuses to look forward and believe in signs that point unmistakably to a change long promised and hoped for, but now at hand. They cling to the tottering pillars of Rome; to the mystic tombs of Egypt, and Thebes; point their glasses to the skies, and delve beneath the earth to discover the footprints of time, whereby to solve the problem of life—to gain some knowledge of the destiny of the soul. Alas, they find it not; none can tell save God who gave. They worship the works, but ignore the maker thereof.

In the garden of Gethsemane, on the night before that terrible day, our Lord and Master with the twelve were gathered. Shall we, as then, here his mournful voice saying, "What! can ye not watch one hour?" Let us watch and pray and do what is before us, faithfully helping to bear his burdens, for he is heavy laden.—*Rita Ray.*

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